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SOME

STRIKING AND REMARKABLE PREDICTIONS,

OF THE

Holy, Learned, and Excellent Archbishop USHER,

SOMETIME

LORD PRIMATE OF IRELAND,

IN THE REIGN OF KING CHARLES THE FIRST.

TO WHICH ARE ADDED,

A few Interesting Extracts,

FROM OTHER

EMINENT RELIGIOUS AUTHORS,

CONCERNING

The NATURE and END

OF A

SPIRITUAL LIFE.

The Secret of the Lord is with them that fear him, and he will shew them his Covenant.—PSALMS.

BRISTOL:

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Remarkable Predictions, &c.

THE Author of the Life of the worthy Archbishop relates, that among other extraordinary gifts and graces the Almighty had bestowed upon him, he was wonderfully endowed with a prophetic spirit; whereby he predicted several things, sometimes long before they came to pass; whereof some we have seen fulfilled, and others remain yet to be accomplished. And though he was one that *abhorred* enthusiastic notions, being too learned and rational, to admit such idle freaks and whimsies; yet he professed, that several times in his life, he had many things impressed upon his mind concerning future events, with so much warmth and importunity, that he was not able to keep them secret, but lay under an unavoidable necessity to make them known. From which spirit, he foretold the *Irish Rebellion*, FORTY YEARS before it came to pass, with the time when it should break forth, in his sermon at Dublin, in the year 1601; where, from Ezek. iv. 6. discoursing concerning the prophets bearing the iniquity of Judah forty days, (the Lord

appointed a day for a year) he made this *direct* application in relation to the connivance of popery at that time.

" From *this year*," says he, " will I reckon the sins of Ireland, that *these* whom you now embrace shall be your *ruin*, and you shall bear this iniquity." Which prediction proved *exactly true*; for from that time, 1601, to the year 1641, was forty years: in which it is notoriously known, that the Rebellion and destruction of Ireland happened, and which was acted by those popish emissaries which were then connived at.

And of this sermon the Bishop reserved the notes, and made a remark of it in the margin of his bible; and for twenty years before, he lived in the expectation of the fulfilling of it. And the nearer the time was, the more he was confident it was nearer accomplishment; though as yet there was no visible appearance thereof.

" The year before the Rebellion broke forth," says Dr. Barnard, " the Bishop taking his leave of me, being going from Ireland to England, he advised me to a serious preparation, for I should see *heavy sorrows* and *miseries* before I saw him again: which he delivered with as great a confidence as if he had seen it; and which seems to verify that of the prophet Amos, iii. 7. *Surely the Lord will do nothing, but he will reveal it to his servants the prophets.* From this prophetic spirit he foresaw the changes and miseries of England in church and state. For, having in one of his books (De Prim. Eccl. Brit.) given a large account of the destruction of the Britons by the Saxons, about 550 years after Christ, he gives this among other reasons why he insisted so largely upon it—that he foresaw the like

judgment

judgment was yet behind, if timely repentance and reformation did not prevent it. And he would often mourn upon the foresight of this, long before it came to pass. From this spirit, he gives a mournful intimation of the *Death of King Charles the First*, of whom he would be often speaking with fear and trembling, even when the King had the greatest success, and would therefore constantly pray, and give all the advice possible, to prevent any such thing. From this, he foresaw *his own poverty in worldly things:* And this he would often speak of with admiration to the hearers, when he was in his greatest prosperity:—which the event did most certainly verify.—From this spirit he predicted the divisions and confusions in England about religion, and the sad consequences of it; some of which we have seen fulfilled; and I pray God the rest, which he feared, may not also be accomplished. Lastly, From this spirit, he foretold that the greatest stroke upon the reformed churches was *yet to come*, and the time the utter ruin of Rome should be, when she thought herself *most secure*. And to this last I shall add a brief account from the person's own hand who was concerned.

'The year before the Primate's death, I went to him, and earnestly desired him to grant me, in writing, his apprehensions of Justification and Sanctification by Christ, because I had formerly heard him preach upon those points; wherein he seemed to make those great mysteries more intelligible to my mean capacity, than any discourse I had heard from others. But by reason I had an imperfect memory of the particulars, I took the boldness to importune him that he would please to give me a brief account of them in writing, whereby I might the better im-

print

print them in my memory. Of which he would have excused himself, by declaring his intentions of not writing any more :—adding, that if he did write any thing, it should not exceed a sheet or two. But upon my continued importunity, I at last obtained his promise. He coming to town some time after, was pleased to give me a visit, when I failed not to challenge the benefit of his promise made to me. To which he replied—that he did not write ; and yet he could not charge himself with any breach of promise ; for, says he, I did begin to write, but when I came to write of Sanctification, (that is, of the new creature which God formeth by his Spirit in every soul which he doth regenerate,) I found so little of it wrought in myself, that I could speak of it only as a parrot by rote, and without the knowledge and understanding of what I might have expressed ; and therefore I durst not presume to proceed any farther upon it. When I seemed to stand amazed to hear such an humble confession from so great and experienced a Christian, he added, I must tell you, we do not well understand what Sanctification and the New Creature are—it is no less than for a man to be brought to an *intire resignation of his will to the will of God, and to live in the offering up of his soul continually in flames of love, as a whole burnt offering to Christ.* And how little, says he, are many of those who profess Christianity, experimentally acquainted with this work on their own souls! By this discourse, I conceived he had excellently and clearly discovered to me that part of Sanctification which he was unwilling to write. I then presumed to enquire of him, what his present apprehensions were concerning this great persecution which should fall upon the churches of God in

these

these Nations of England, Scotland, and Ireland, (of which this reverend Primate had spoken many years before, when we were in peace and settlement.) I asked him, whether he did believe that those sad times were past, or yet to come? He told me, *that they were to come*, and that he did as *fully* expect it as ever he had done.—Adding, that this sad persecution would fall upon the *Protestant Churches in Europe*. I replied, that I hoped it might be past as to these nations of ours, since I thought, that tho' we have been punished much less than our sins have deserved, and that of late our wars have made far less devastation than wars commonly bring, where it pleaseth God in judgment to suffer it, yet we must needs acknowledge that many great houses have been burnt and ruined, and left without inhabitants, and many great families impoverished and undone, and that many thousands of lives also had been lost in that bloody war, and that Ireland and Scotland, as well as England, had drunk very deeply of the cup of God's anger, even to the overthrow of the government, and the utter desolation almost of a very great part of those countries. But this holy man turning to me, and fixing his eyes upon me, with that serious and ireful look which he usually had when he spake God's word, and not his own, and when the power of God seemed to be upon him, and to constrain him to speak, (which I could easily discern much to differ from the countenance wherewith he usually spake to me) and said thus—Fool not yourself with such hopes; for I tell you, *All that you have seen yet hath been but the beginning of sorrows, to what is yet to come upon the Protestant Churches of Christ*;

which

which will e'er-long fall under a sharper persecution than ever yet has fallen upon them: therefore, said he to me, look that you be not found in the outward court, but a worshipper in the temple, and before the altar; for Christ will measure all those that profess his name, and call themselves his people; and the *outward* worshippers he will leave out to be *trodden down* by the Gentiles. The outward court, says he, is the formal Christians, whose religion lies in performing the outside duties of christianity, without having an inward life, and power of faith and love uniting them to Christ. And these God will leave to be *trodden down* and *swept away* by the Gentiles. But the worshippers within the Temple, and before the altar, are those who do *indeed* worship God in *spirit* and in *truth*; whose souls are made his temple, and he is honoured and adored in the most *inward thoughts* of their hearts; and they sacrifice their lusts and vile affections, yea, and their own wills to him. And God will hide them in the hollow of his hands, and under the shadow of his wings. And this shall be one great difference between this last, and all the other preceeding persecutions; for in the former, the most eminent spiritual Ministers and Christians did generally suffer most, and were most violently fallen upon; but in this last persecution, *these shall be preserved by God as a seed to partake of the glory, which shall immediately follow and come upon the Churches, as soon as ever this storm shall be over.* For, as it shall be the sharpest, so it shall be the *shortest persecution of them all,* and shall only take away the *gross hypocrites* and *formal professors:* but the *true spiritual believers shall be preserved till the calamity be overpast.* I then asked him, by what means or instrument

ment this great trial should be brought on? He answered, By the *papists*. I replied, that it seemed to me very improbable that they should be able to do it, since they were now but little countenanced, and but few left in these nations, and that the hearts of the people were more set against them than ever since the Reformation. He answered me again, that it *should be by the papists*, and in the way of a *sudden massacre*; and that the *Pope* should be the *chief* instrument of it. All this he spake with so great assurance, and with the same serious and concerned countenance which I have before observed him to have, when I have heard him foretel some things, which in all human appearance were very unlikely to come to pass, which yet myself have lived to see it happen, according to the prediction: and this made me give the more earnest attention to what he then uttered. He then added, that the papists were in his opinion the Gentiles spoken of in the Revelations, chap. xi. to whom the outward court should be left, that they might tread them under foot—they having received the Gentiles' worship in their adoring Images and Saints departed, and in taking to themselves many mediators. And this, said he, the papists *are now designing* among themselves, and therefore be sure that you be ready.

'This was the substance, and, I think, (for the greatest part) the very same words which this holy man spake to me long before his death; and which I wrote down, that so great and notable a prediction might not be lost by myself or others. This gracious Man repeated the same things in substance to his only daughter, the Lady Tyrell, and that with many tears, and much about the same time that he had exprest the same to me; and which the

Lady Tyrell assured me of with her own mouth to this purpose :—That opening the door of his chamber, she found him with his eyes lift up to heaven, and the tears running apace down his cheeks, and that he seemed to be in an extacy ; wherein he continued for about half an hour, not taking the least notice of her, though she came into the room. But at last, he turning to her, he told her, that his thoughts had been taken up about the *miseries* and *persecutions* that were coming upon the *Churches of Christ*, which would be so *sharp* and *bitter*, that the contemplation of them had fetched those tears from his eyes ; and he hoped that he should not live to see it come to pass, but possibly she might, for it was *even at the door*.—Therefore take heed, said he, that you be not found sleeping. The same thing he also repeated to the Lady Besse, wife to the Lord Chief Baron of Ireland. But adding this circumstance, that if they brought back the King again, it might be delayed a little longer. But, said he, it will *surely come* :—therefore, be sure to look that you be not found unprepared for it.

To conclude in the words of Dr. Barnard, (speaking of this excellent person)—" Now, howsoever I am far from heeding of prophecies, yet with me it is not improbable that so great a Prophet, so sanctified from his youth—so knowing and eminent throughout the Universal Church, might have at some special times more than ordinary motions and impulses in doing the watchman's part, of giving warning of the judgments approaching.

EXTRACTS.

EXTRACTS.

1. *Of the inward Manifestation of Christ.*

A LATE writer on the inward Manifestation of Christ, expresses himself thus ;—" He is a speaking word of God in thy soul ; and as soon as thou art ready to hear, this eternal speaking word will speak wisdom and love in thy inward parts, and bring forth the birth of Christ with all his holy nature, Spirit, and Tempers within thee. Hence it was, (viz. from this principle of heaven, or Christ in the soul,) hence, I say, it was, that so many eminent spirits, partakers of a divine life, have appeared in so many parts of the heathen world ;—glorious sons of wisdom, that shone as light hung out by God in the midst of idolatrous darkness.—These were the Apostles of a Christ within, awakened and commissioned by the inward bruiser of the serpent, to call mankind from the blind pursuits of flesh and blood, to know themselves, the dignity of their nature, the immortality of their souls, and the necessity of virtue, to avoid eternal shame and misery. These Apostles, though they had not the law, or written gospel to urge upon their hearers, yet having turned to God, they found, and preached the Gospel that was written in their hearts. Hence one of them could say this divine truth, viz. *That*

such only are Priests and Prophets, who have God in themselves.' Hence also it is, that in the Christian Church, there hath been in all ages, amongst the most illiterate, both men and women, who have attained to a deep understanding of the mysteries of the wisdom and love of God in Christ Jesus. And what wonder,—since it is not art, or science, or skill in grammar, or logic, but the *opening of the divine life in the soul*, that can give *true* understanding of the things of God. This life of God in the soul, which for its smallness at first, and capacity for great growth, is by the Lord compared to a grain of mustard seed, may be, and too generally is, suppressed and kept under, either by worldly cares or pleasures, by vain learning, sensuality, or ambition. And all this while, whatever church, or profession any man is of, he is a mere natural man, unregenerate and unlightened by the spirit of God. because this seed of heaven is choaked, and not suffered to grow up in him. And therefore, his religion is not from heaven, any more than his fine breeding :—His cares have no more goodness in them than his pleasures :—his love is no more than his hatred :—his zeal for *this* or against *that* form of religion, has only the nature of any other worldly contention in it. And thus it is, and must be, with every mere natural man ; whatever appearances he may put on. He may, if he pleases, know himself to be the slave, or machine of his own corrupt tempers and inclinations ;—to be enlightened, inspired, quickened, and animated by self-love, self-esteem, and self-seeking ; which is the only life and spirit of the natural man, whether he be a Heathen, Jew, or Christian.

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"On the other hand, wherever this seed of heaven is suffered to take root, to get life and breath in the soul, whether it be in man or woman, young or old, there this new-born inward man is justly said to be inspired, enlightened, and moved by the Spirit of God; because his whole birth and life is a birth from above, of the light and Spirit of God; and therefore, *that* that is in him has the nature, Spirit, and tempers of heaven in it. As this regenerate life grows up in any man, so there grows up a *true* and *real* knowledge of the *whole* mystery of godliness in himself. All that the gospel teaches of Sin and Grace, of Life and Death, of Heaven and Hell, of the new and old Man, of the Light and Spirit of God, are things not got by hearsay, but *inwardly known, felt,* and *experienced* in the growth of *his own new-born life.* He has then an unction from above which teaches all things;—a Spirit that *knows* what it *ought* to pray for;—a spirit that *prays without ceasing*;—that is *risen* with Christ from the dead, and has *all* its conversations in heaven;—a spirit that has *groans* and *sighs* that cannot be uttered;—that *travaileth* and *groaneth* with the whole creation to be delivered from vanity, and have its *glorious liberty* in that God from whom it came forth."

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2. *Of Public Worship.*

Robert Barclay writing on religious Worship has these remarks:—"We judge it the duty of all to be diligent in assembling themselves together; and when assembled, the great work of one and all ought to be to wait upon God; and returning out of their own thoughts and imaginations to feel the Lord's presence,

presence, and know a gathering into his name indeed; where he is in the midst, according to his promise. And as every one is thus gathered, and so met together inwardly in their spirit, as well as outwardly in their persons, there the secret power and virtue of life is known to refresh the soul; and the pure motions and breathings of God's spirit are felt to arise; which as words of declaration, prayers, or praises arise, the acceptable worship is known, and edifies the Church, and is well-pleasing to God, and no man here limits the Spirit of God, nor bringeth forth his own conned and gathered stuff; but every one puts that forth which the Lord puts into their hearts. And it is uttered forth not in man's will and wisdom, but in the evidence and demonstration of the Spirit, and of power. Yea, though there be not a word spoken, yet is the true spiritual worship performed, and the body of Christ edified. Yea it may, and hath often fallen out among us, that divers meetings have past without one word; and yet our souls have been greatly edified and refreshed, and our hearts wonderfully overcome with the secret sense of God's power and Spirit; which, without words, hath been ministered from one vessel to another. This, indeed, is strange and incredible to the mere natural and carnally-minded man; who will be apt to judge all time lost, where there is not something spoken that is obvious to the outward senses; and therefore I shall insist a little upon this subject, as one that can speak from certain experience, and not by mere hearsay, of this wonderful and glorious dispensation; which hath so much the more of the wisdom and glory of God in it, as it is contrary to the nature of man's spirit, will, and wisdom.

3. *Of*

3. *Of silent Waiting, by R. Barclay.*

The same on silent waiting upon God expresses himself thus: "For many thus principled, meeting together in the pure fear of the Lord, did not apply themselves presently to speak, pray, or sing, &c. being afraid to be found acting forwardly in their own wills, but each made it their work to retire *inwardly* to the measure of grace in themselves; not only *being silent* as to words, but *even* abstaining from all their *own* thoughts, imaginations, and desires; so watching in holy dependance upon the Lord, and meeting together not only outwardly in one place, but thus inwardly in *one spirit*, and in *one name of Jesus*, which is his power and virtue; they come thereby to enjoy and feel the arising of this life; which, as it prevails in each particular, becomes as a flood of refreshment, and overspreads the whole meeting. For man, and man's part and wisdom, being denied and chained down in every individual, and God exalted, and his grace in dominion in the heart, thus his name comes to be *one* in all, and his glory breaks forth, and *covers all.* And there is such a holy awe and reverence upon every soul, that if the natural part should arise in any, or the wise part, or what is not one with the life, it would presently be chained down and judged out. And when any are through the breaking forth of this power, constrained to utter a sentence of exhortation or praise, or to breathe to the Lord in prayer, then all are sensible of it; for the same life in them answers to it, as in water face answereth to face. This is that divine and spiritual worship which the world neither knoweth nor understandeth; which the vulture's eye seeth not into. Yet many

many and great are the advantages which my soul, with many others, hath tasted of hereby; and which would be found of all such as would seriously apply themselves hereunto. For when people are gathered thus together, not merely to hear men, nor depend upon them, but all *inwardly taught* to stay their minds upon the Lord, and wait for his appearance in their hearts, thereby the forward working of the spirit of man is stayed, and hindered from mixing itself with the worship of God."

After having described the true worship in spirit, established by Christ, and clearly proved the necessity and advantage of it, he proceeds thus:—"He hath also instituted an inward and spiritual worship; so that God now tieth not his people to the temple of Jerusalem, nor yet unto outward ceremonies and observations, but taketh the heart of every christian for a temple to dwell in; and there immediately appeareth, and giveth him directions how to serve him in any outward acts:—Since, as Christ argueth, God is a Spirit, he will now be worshiped in the Spirit, where he reveals himself, and dwelleth with the contrite heart. Now, since it is the heart of man that is now become the temple of God, in which he will be worshipped, and no more in particular outward temples; since, as blessed Stephen said, out of the prophet, to the professing Jews of old, *The Most High dwelleth not in temples made with hands*, as before the glory of the Lord descended to fill the outer temple;—it behoved to be purified and cleansed, and all poluted stuff removed out of it; yea, and the place for the tabernacle was overlaid with gold, the most precious and cleanest of metals; so also before God be worshiped

worshiped in the inward temple of the heart, it must also be purged of its own filth, and all its own thoughts and imaginations, that so it may be fit to receive the Spirit of God, and to be actuated by it. And doth not this directly lead us to that inward silence of which we have spoken, and exactly pointed out? And further—This worship must be in *truth*:—intimating, that this spiritual worship thus actuated, is *only* and *properly* a true worship."

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4. *Of Speaking.*

Franciscus Lambertus, as quoted by Robert Barclay, chap. xviii. speaking well, Tract 5 of Prophecy, chap. iii. saying, "Where are they now that glory in their inventions?—Who say—A fine invention? This they call inventions, which themselves have made up—But what have the faithful to do with such kind of inventions? It is not figments, nor yet inventions that we will have, but things that are *solid*, *invincible*, *eternal*, and *heavenly*;—not which *men* have invented, but which God hath revealed. For if we believe the Scriptures, our inventions profit nothing, but to provoke God to our ruin." And afterwards—"Beware," saith he, "that thou determine not precisely to speak what before thou hast meditated, whatsoever it be; for though it be lawful to determine the text which then thou art to expound, yet not at all the interpretation; lest if thou so dost, thou take from the Holy Spirit *that* which is his—to wit—to direct thy speech, that thou mayest prophecy in the name of the Lord, void of all learning, meditation, and ex-

 perience;

perience; and as if thou hadst studied nothing at all—committing thy heart, thy tongue, and thyself wholly unto his Spirit, and trusting nothing to thy former studying or meditation, but saying with thyself, in great confidence of the divine promise—*The Lord will give a word with much power unto those that preach the gospel.* But, above all things, be careful thou follow not the manner of hypocrites, who have written almost word for word what they say, as if they were to repeat some verses upon a theatre; having learned all their preaching as they do that act tragedies; and afterwards, when they are in the place of prophecying, pray the Lord to direct their tongue, but in the mean time, shutting up the way of the Holy Spirit, they determine to say nothing but what they have written. Oh! unhappy kind of prophets!—yea, and truly cursed, which depend not upon God's Spirit, but upon their own writings or meditation! Why prayest thou to the Lord, thou false prophet, to give thee his Holy Spirit, by which thou mayest speak things profitable, and yet thou repellest the Spirit? Why preferest thou thy meditations or study to the Spirit of God?—Otherwise, why committest thou not thyself to the Spirit?

"That there is a necessity of this inward retirement of the mind, as previous to prayers, that the Spirit may be felt to draw thereunto, appears, for that in most of those places where prayers are commanded, watching is prefixed thereunto, as necessary to go before; as Mat. xxiv. 42.—Mark xiii. 33. and xiv. 38.—Luke xxi. 36. from which it is evident that this watching was to go before prayer. Now to what end is this watching; or what is it, but a waiting to feel God's Spirit to draw unto prayer,

prayer, that so it may be done acceptably? For since we are to pray always in the Spirit, and cannot pray of ourselves without it acceptably, this watching must be for this end recommended to us, as preceding prayers, that we must watch and wait for the seasonable time to pray, which is when the Spirit moves thereunto.

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5. *Of attending to the Teaching of Christ.*

WILLIAM PENN observes—" Therefore I say unto you, let Christ have his honour; let him preach and speak among you, and you in him, and by him only—to sigh and groan, pray, preach, sing, and not otherwise, lest death come over you: for thereby the apostacy came in, by their going before Christ, instead of Christ going before them. And wait in the light and spirit of judgment that hath visited you, that all may be wrought out that is not born of God. So will you come to be born of the incorruptible seed of the word of God that liveth and abideth for ever, that you may be a holy priesthood, that offers up a living sacrifice with God's heavenly fire; that God may have his honour in you all and through you all by Christ Jesus!

" And turning myself towards the Somerdikes, with a serious and tender spirit, I thus exprest myself—That you should be pilgrims in the inheritance of your fathers, I have a deep and reverent sense of: —O that you might dwell with him for ever, and exalt him that hath so visited you; with whom are the rewards of eternal bliss!

" So I left the blessing and peace of Jesus among them, departing in the love and peace of God, and

I must needs say, they were beyond expectation tender and respectful to us; all of them coming with us but the ancient A. M. S. (who is not able to walk) to the outward door, giving us their hands in a friendly manner, expressing the greatest satisfaction in our visit. And being come by the porch, and meeting several persons of the family, I was moved to turn about, and to exhort them in the presence of the rest, to keep in Christ that had given them a sense of the spirit of this world, and had raised desires in them to be delivered from it; and to know no man after the flesh, but to have their fellowship in Christ; union and communion with God and with one another; that all their worship and performances might stand in him, that he might be *all in all*; desiring that the Lord might keep them in his fear all the days of their appointed time, that so they may serve him in their generation, in his own universal Spirit, to his glory who is blessed for ever.

"The two pastors and the doctor came with us a field's length, where we took waggon; and the chiefest of them took occasion to ask me, if the truth rose not first among a poor, illiterate, and simple sort of people? I told him yes—that was our comfort, and that we owed it not to the learning of this world. Then, said he, let not the learning of this world be used to defend that which the Spirit of God hath brought forth: for scholars now coming among you, will be apt to mix school learning amongst your simpler and purer language, and thereby obscure the brightness of the testimony. I told him it was good for us all to have a care of our own spirits, words, and works;—confessing what

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he said had weight in it, telling him it was our care to write and speak according to the divine sense, and no human invention.

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6. *Of Inspiration.*

From GEORGE FOX's Epistle, page 544.

" And now concerning them which deny inspiration now a days.—In Job xxxii. 8. *Surely there is a spirit in man, but the inspiration of the Almighty giveth understanding* ;—mark—THE INSPIRATION OF THE ALMIGHTY GIVETH UNDERSTANDING.—Now, all you that deny the inspiration of the Almighty in these your days to give you understanding, then pray you, what understanding have you ? Is it not that which must come to naught ? For it is written, *I will destroy the wisdom of the wise, and will cast away the understanding of the prudent.* 1 Cor. i. 19. &c. and in 2 Tim. iii. 16. *For all the Scripture is given by inspiration of God, and is profitable, that the man of God may be made perfect in all good works*—not the men of the world, for they deny perfection. Now if all holy Scripture be given forth by inspiration of God, how can ye know the Scripture that say inspiration is ceased ? *For the natural man perceiveth not the things of God, for they are foolish to him.* And so —was not the prophets and apostles words foolishness to the natural men in their natural profession ? And is it not so now to you Christians, with all your tongues and languages, that say inspiration is ceased ? And yet no man knows the things of God, but by the Spirit of God ; so they are known again by the same Spirit. And therefore Christ saith, *I will send you the Spirit of truth, and he shall bring to*

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your memory the things that I have spoken, and he shall shew you the things to come, (and so make them prophets) *and he shall take of mine and give unto you.* So by this the apostles did know the Scriptures, though they were unlearned men, many of them outwardly. For the Holy Ghost led them into the truth of the prophets; and *holy men of God which spake forth Scriptures as they were moved by the Holy Ghost,* and shewed the fulfilling of them by Christ. And it brought to their memories what Christ had spoken to them; which after they did record it, as you may see in the four Evangelists. So the Scriptures, which were given forth by divine inspiration of God, are known again by divine inspiration of God; and they that *deny* divine inspiration of God now a-days, *know not* the Scriptures that were given forth by inspiration; and therefore they are all in heaps about them, and are not like to know them, but by that Spirit which gave them—that key that will open them, and that tongue of the learned. And without it, they cannot be read, though they have all the languages upon the earth, but have not the Spirit of inspiration, now a-days, as they confess. They had better be still, and wait upon the Lord for it; else they will be found of the number of them that run and the Lord never sent them, and speak when the Lord never spoke unto them; and come under the reproof of God, and his people, and the Scriptures, but know none of God's inspiration. For they that have inspiration, have the power and spirit *they had* which gave forth the Scriptures; and they that have the form of godliness, and deny the power and spirit as the Apostles were in, are to be turned away from: for the apostle saith, *Turn away from such,* for they keep people *always learning,* and

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never to come to the knowledge of the truth. Seeing the Scriptures were given forth by divine inspiration, and are the things of God, they are not known again but by *inspiration of the Holy Ghost,* which leads into all truth: And the inspiration of the Almighty gives the understanding;—and *you* that deny inspiration deny this heavenly understanding; and that have all the Scriptures from Genesis to the Revelations, yet you know them not with your natural understanding, nor by all the tongues and languages since Babel;—*for none know them but by the Spirit of inspiration that gave them forth.*

F I N I S.